

by his angel unto his servant John "things which must shortly come to pass." Now this war in heaven is plainly in the future from John's day, so the palaver about an angel getting proud in heaven, rebelling and making war and being cast out and becoming the real old devil before even the creation all falls to the ground. Need I say more? The fallacy of teaching is shown.

Would, however, remark in closing, that if a conflict at all, it has been since John's day or will be yet, and it has been or will be yet among the rulers—the figurative heavens—and not in heaven where God dwells.

If we could get rid of these wrong notions and false teachings and understand the Apocalypse according to its real meaning, it would be a real pleasure to read and study it, and nothing could do more to strengthen our faith and confirm our hopes in the gospel than its lessons, and nothing would stimulate us more to watch for that eventful day of the Lord that may be nearer, much nearer than we think. The day in which he has declared: "Behold, I come quickly, and my reward is with me to give every man according as his work shall be."

Volumes could be written on this mysterious but wonderful Apocalypse, but with the few points that I have simply touched, I close for the present.

News Along the Line.

On Lord's day the 29th, there was a basket meeting four miles south of Roanoke, under the auspices of the Brethren church. Preaching by the pastor. Text in the morning: Matt. 4: 19. There, "The church should echo the voice of God both in its teaching and examples. Afternoon services the text was, "The great commission." Rev. 22: 17. We first read from the 8th to the end of the 17th verse, then commented upon the second classes spoken of a former covenant, then showed how Jesus came according to the prophecies, and suffered the "Just for the unjust that he might bring us to God" and that after he surrendered up his life he arose from the dead, commissioned his apostles to teach and disciple the world. He then ascended to the Father and that the Apostle John for giving his testimony was exiled and banished to a lonely isle, and while there he was in a trance on the Lord's day and the angel of the Lord appeared unto him and showed unto him some of the deep mysteries of God, some of which he was permitted to record and some he was not permitted to record. John was permitted to record the sad condition of the wicked and the blessed felicity of the good and that the preaching of the word would have different effects upon the different hearers: proceeded to describe in a short and terse way its full meaning. Some that would hear the testimony would feel influenced by some intuition. This feeling the Savior explains is the spirit, and its meaning is to come. Some would hear they should say to others come. Some would feel impressed and have strong desires. Their privilege is to come and partake of the waters of life freely. For the Lord will come and his "reward is with him to give to every man as his work shall be."

The first reason for obeying this great invitation is the time is at hand. Verse 10. That is the time of this preparation. "Today if you hear his voice harden not your hearts." The meaning is, we must prepare in life for death. Slowly and surely is the power of being masters of our own destinies passing out of our hands. We sow a thought and reap an act. We sow an act and reap a habit. We sow a habit and reap a character. We sow a character and reap a destiny.

2nd. reason is, we are approaching a fixedness of character from the time of our crossing the line of accountability. Our growth in character begins and we either grow good or bad and this fixedness of an evil character is often seen in the drunkard. They begin by drinking a little. The habit of drinking grows upon them until they become confirmed drunkards and "no drunkard can enter the kingdom of heaven."

3rd. reason. The reward is according to our works. Verse 12. There is no one that will be refused an admittance into heaven, only those that refuse to have the character and do the works that belong

to heaven. (Illustrated.) A gentleman is forming a choir. The rules of admittance are, that you must be diligent and learn music. Well suppose you refuse to learn the notes, and to cultivate your voice, you cannot be taken into the choir. The gentleman may be ever so desirous, yet he cannot take you in. It is not the gentleman that excludes you, you exclude yourself. Just so it is with us. God does not exclude us from heaven; we exclude ourselves, because we refuse to have the character and do the works that belong to heaven.

4th. reason. The glory and power of him who sends the invitation. Verse 13. Here it is declared that the Savior is Alpha and Omega. Alpha is the first letter of the Greek alphabet. Omega is the last letter of the Greek alphabet. The meaning is that the Savior was in the beginning and will be in the end.

If the President of the United States would give us an invitation to attend some grand national festival and would furnish all of the prerequisites necessary for such a trip, there are very few of us that would feel justified in declining the invitation. Just look for one moment at the grandeur of our Lord and then look at his condescension in extending the invitation to whosoever are willing to come. None need stay away on account of poverty or previous condition of character.

5th. reason. The blessedness prepared for those that come. Just read the entire 21st chapter of Rev., and not withstanding all of the grandeur delineate in said chapter the Apostle Paul would inform us "that eye hath not seen nor ear heard, neither has it entered into the heart of man the things which God has prepared for them that love him." We sometimes sing, "Will the waters be chilly, will the waters be chilly when we come down to die?" No, my friends if we "prepare to meet our God" by taking heed to our ways and letting our lives be hid with Christ in God. The Lord Jesus will meet us in death, will take the chill from the dark turbulent stream and land us upon the further bank of sweet deliverance, when we will be arrayed in white robes. Palms of victory will be placed in our hands and crowns upon our heads. We can walk the golden streets of the new Jerusalem, bask beneath the shade of the tree of life and drink from the beautiful stream that flows by the throne of God. Nor is this all. We will be like Christ for we shall "see him as he is." We shall have for our associates angels of God and for our companions all of the just made perfect and catch up the glad refrain and sing, "I've been redeemed, 'I've been redeemed, 'I've been washed in the blood of the Lamb."

6th reason. The evil companions from which coming saves them. The Apostle John says that many believed on Christ from the saying of the woman every convert to the faith shakes the powers of darkness. Men are creatures of influence. We are all susceptible of leadership. We have our influences. The true children of God are constantly endeavoring to lead others to Christ. Paul's instruction to Timothy was a continuing in the things which he had learned would be conducive of both saving himself and them that heard (heeded) him. The Savior says tell thy friends what great things the Lord has done for thee. By natural intuition when we are saved ourselves we become very desirous of the salvation of others. So by our accepting of this great invitation and becoming obedient to the faith. Our next concern is to labor for the salvation of sinners, and our heavenly Father says of those that do so that they shall shine as the stars.

Then my friends allow me to expostulate with you. Come to the blessed Savior. Accept of his offered mercies, formulate a righteous character, do the works that belong to the kingdom of heaven and enter into rest. May the good Lord bless you is the prayer of your brother.

J. W. FITZGERALD.

Roanoke, Va.

A few days since we spent a pleasant afternoon at Eld. Christian Nininger's residence, where the brethren decided that it was for the interest of the Progressive church that I should settle with them and preach at Roanoke, Bethany, etc. The past week has been a very enjoyable one with us. We

have been wonderfully sociable. Our visit at the house of brother and sister Christian Nininger was a rich treat. Much of the time was spent in discussing theological subjects and the best of feeling prevailed. On the following day a goodly number of Methodist friends arrived who seemed as much interested in the subject under discussion as the Progressives did the previous day. Our association with our Methodist friends was very agreeable. Bro. Jacob Nininger, a Progressive brother from Prince, Williams Co., Va., put in an appearance on Tuesday night and we were delighted to see him. On Wednesday brother Nathan Nininger and son of Roanoke, arrived and we were much pleased to see their dear faces in our midst. With them came our dear old father and mother in Israel, Eld. Peter Nininger and his good wife, and our beloved brother D. A. Garber, of Roanoke. Eld. Peter and his excellent wife and Bro. D. A. Garber are members of the German Baptist church. We enjoyed their visit very much and sat up until a late hour discussing theological subjects. Of course we could not agree on every point, but as we had no sectarian devil among us the very best of feeling prevailed. You see "we are all brethren" no Paul or Apol. or Ceph. among us. We feel encouraged in regard to the Lord's work in all of this section. I expect to start for Shandoah county, Va., tomorrow to preach two or three weeks, then visit the friends in Washington county, Md., and go on to the S. S. and ministerial convention at Johnstown, Pa., and get back to Virginia in time to begin special services at Roanoke about the last week in Sept. We hope to take Roanoke in the name of the Lord Jesus and the Progressive Brethren church.

I wish now to say a few words to Bro. P. J. Brown in regard to his article headed "Attention! extraordinary." in the Brethren EVANGELIST of July 18th. Brother Brown, I can say amen to your article. I have heard of a boy whose mother gave him the Lord's prayer to read and commit to memory. She wished him to read or repeat it every night before retiring. He was an easy-going boy—and just tacked the prayer on the headboard of his bed, and "pointed at it saying" Lord these are my sentiments and then jumped into bed. When I read your article I quoted that boy's language saying "these are my sentiments."

Now a word in reply to the good Methodist brother in Philadelphia who wished me to tell him through the EVANGELIST what I think about spiritualism. I will gladly do so brother B. I think spiritualism is outside and inside, top and bottom, both ends and the middle, right straight from the devil. Thank God I never was and never expect to be a spiritualist. If that is not plain enough I will "see you later" and as soon as I have time I will tell you "what I know about" spiritualism in detail. I have tried to investigate it just as I have investigated other things that claimed my attention. I am now investigating the claims of Mormonism than I may be better able to fight the thing; but because I am investigating Mormonism you must not expect that I am going to accept Mormonism. I am also investigating electricity but I don't expect to become an electric light or a thunder storm. If anybody in the United States of America get struck with lightning please don't blame me for it because I am receiving a course of instructions in electricity.

Any time you feel saucy again brother B. just drop me a line, and I will endeavor to attend to your case. I remain yours well saved.

ELDER JERROLD.

Twelve Golden Rules.

Hold integrity sacred; observe good manners; endure trials patiently; be prompt in all things; make good acquaintances; shun the company of the idler; dare to do right, fear to do wrong; watch carefully over your temper; never be afraid of being laughed at; fight life's battle manfully, bravely; use your leisure moments for study; sacrifice money rather than principle.—Sel.

Ayer's Sarsaparilla, by purifying and enriching the blood, improves the appetite, aids the assimilative process, strengthens the nerves, and invigorates the system. It is, therefore, the best and most thoroughly reliable alterative that can be found for old and young.